

Roschini, Gabriele Maria
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*The Order of
The Servants of Mary*

The Order of the Servants of Mary

By

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THE MARIAN ORIGIN OF THE ORDER

This Order is specially vowed to the Blessed Virgin by its origin and legislation. Its activity during the course of the seven centuries of its existence shows its Marian character. Indeed even its name expresses its program of life.

I.

The Marian origin of the Order is attested not only by tradition but above all by a precious document entitled: *Legenda de origine Ordinis Servorum*,¹ attributed to Peter of Todi; the same who was General of the Order from 1314 to 1344. This *Legenda*, written in 1318, relates the origin, the goal and the spirit of the Order which the author, as he says himself, learned from the mouth of Saint Alexis Falconieri (last of the Seven Founders, died in 1310) and from the other Fathers. It is then a document of indescribable value and one which shows that the Order of the Servants of Mary owes its existence to the Blessed Virgin; that is to say, to Her formal wish. It is She who is the "first Foundress of the Order".² The author of the *Legenda* attests that he heard it from Alexis. This Saint repeated, without ceasing, that the Foundation of the Order was due to Our Lady, because neither he nor his companions had ever had the intention to found a new religious Order.³ "The Friars of the Order," he said, "had never

had any other holy Founder outside of the Blessed Virgin.”⁴

The true Foundress, then, is Mary and only Mary. In effect, during the first centuries of the Order, until the sixteenth century, no one ever dared to give the title of Founders to the seven first Fathers. The Blessed Virgin did for the Servite Order, all that other Founders did for theirs. She had united her first servants, gave to them their name, the habit, the Rule and, as their assignment, a well determined end and purpose. She gathered together from the beginning, the seven first Fathers. Peter of Todi teaches us that when the moment came in which Our Saviour wished to raise up a religious Order dedicated to the cult of His Holy Mother,⁵ He predisposed it in such a way that His Virgin Mother would let her predilection and care fall on the Seven first Fathers who were to begin the Order.⁶ She chose these seven foremost from the “Company of Mary”, at Florence; one of the first known of all Marian Confraternities which excelled more than others in the love of Mary.⁷ She, herself, had called them to her service in 1233 on the Feast-day of the Assumption,⁸ and had even inspired them, as to the day, when they should leave the world⁹ and go into seclusion in a little house outside the walls of the city, close by the Cemetery of the Friars Minor.

The Holy Virgin also gave them *their name*. Saint Alexis Falconieri (according to Peter of Todi) revealed that the name of “Servants of Mary” was chosen from the beginning by the Virgin, herself.¹⁰ He further assures us that this

name "had been given to the Order by the Madonna,"¹¹ and not by man.¹²

The Holy Virgin likewise gave them *the habit and the Rule*. The author of the *Legenda* writes: "The Most Blessed Virgin showed in a vision the habit which we wear and the rule which we are to practise."¹³ He then immediately explains the reason for the existence of the habit; viz., that this garb was to recall the humility of the Virgin and "the sorrows which she endured during the bitter Passion of her Son."¹⁴

The Holy Virgin, finally wished it to be known and determined *the goal* of the new Order. This goal is twofold; first, sanctification of its members, and, second; through its members and by their life of service to the Blessed Virgin, the sanctification of others. In effect, the Order of the Servants of Mary embraced and united "those who gave themselves more intimately to the service of Mary."¹⁵ She, herself, explains the reason for which she had raised up this Order; which is to function "for her service, her exultation and for her glorification."¹⁶

She is, according to the author, the universal Mediatrix of all graces. The Almoner of graces for the conversion of sinners, for the perseverance of the just and for the acquisition of Christian and religious perfection for all.¹⁷ Hence, all who wish to "serve her with fidelity and perseverance" should have recourse to her. The black habit, the symbol of sorrow and grief,¹⁸ given to the Friars of the Order, should remind them that they are to dwell more upon the sorrows than upon the joys of their Blessed Mother;

thereby showing a greater sincerity of their inner love and devotion. It is, indeed, the characteristic of their vocation. We may summarize the above in this wise: the general end and purpose of the Order, viewed under all aspects and in every manner, is to serve, to make known and to glorify the Virgin Mother; the particular end and purpose is to compassionate her and share within our souls her heart lacerations.

Because of these considerations, Peter of Todi believes that he is correct when he affirms that the Servite Order is the "Order of the Blessed Virgin par excellence",¹⁹ and the only Order which properly and justly merits to be called "the Order of Mary".²⁰ Peter of Todi distinguishes three names that could be used for each religious Order; one which would be "improperly" used when taken from the rule; as, for example, both the Dominicans and the Servites who then could both be called, Augustinians, because they follow the Rule of St. Augustine; another "properly" used name would be derived from the mission and purpose of the Order as, for example, the Dominicans who call themselves Friars Preachers because it is their special mission to preach and instruct; and, finally, a name which is personal and individual because it is taken from the name of the Founder, as, for example, the Friars Preachers who also call themselves Dominicans by using the name of their Founder. Our author concludes that since the Servite Order has been founded by Mary, and only through Mary, it should be called, "The Order of Mary."

What Peter of Todi said is reiterated and confirmed by all Servite tradition. Nicholas Mati asks: "Who founded it?" and he replies: "The Most Holy Virgin, the Mother of God, herself founded it, by calling together and instructing seven noblemen of Florence, who are our Seven Blessed Fathers."²¹ The same thing is attested to by Thaddaeus Adimari (1466),²² Cosimo Favilla²³ and James Tavanti (1461). "This glorious Queen of Heaven and Mother of Mercy," writes Tavanti, "is the Foundress, the Governess, and the Protectress of this Order of her Servants. And since we serve God, our Lord Jesus Christ, under the black habit as she requested, we are always ready to promote her glory here on earth and to rejoice and be glad that our Religious Order, and our name,²⁴ had their beginning from the Blessed Virgin, the Mother of the Son of God."

Fr. Paul Attavanti, says explicitly in his *Dialogue*, (composed between 1467 and 1469), that "the Blessed Virgin has selected us, above all others to embrace and spread her cult."²⁵ The Venerable Fr. Gaspare Borro (1498) is also explicit on this point. In one of his sonnets, entitled: *Della Religione dei Servitis*, we read that: "He who wishes to serve Mary should go to the Servites that he may hear and see how she is by them invoked there. It is here where Mary is called upon with honor — where her praise is heard — where everyone is seen engaged in prayer and where we see a religious Institution wholly dedicated to Mary. It is the Order that she, herself, has chosen."²⁶ "Quivi si vede ognuno

ad Essa intento". (There everyone is seen occupied about her.) It has always been thus; it is so now and it will always so continue to be. Even the legislation of the Order, continually directs the Servant of Mary towards his August Lady, the Mediatrix of all graces.

MARIAN LEGISLATION

II.

The Servite legislation, ancient, modern and contemporaneous is vitally impregnated with the Marian spirit of the Order.

1. It may be remarked that the Servite Order, in counterdistinction to other religious organizations solemnly pledges itself to honor the Blessed Virgin by always beginning its Constitutions with this chapter: "*De reverentiis Beatae Mariae Virginis.*"²⁷ The spirit of this chapter, which is the heart of all Servite legislation, permeates each of the other chapters, in such a manner that a faithful Servite lives a life wholly dedicated to Mary. This first chapter is found in the original and ancient Constitutions (edition of 1280), written by St. Philip Benizi, the fifth General. In this edition the Saint summarizes the homage the Seven Holy Fathers paid to the Virgin and the devotions by them assiduously practised to confer upon their august Queen the honor which is due her.

In the first chapter of these Constitutions it

is prescribed that on Saturdays and Wednesdays the Mass, "De Beata Maria", should be celebrated in each monastery of the Order except when another feast takes precedence. This Mass, "De Beata," with the Office relative to the feast, is very different from that which is found in the Roman Missal. This Mass is admirably adapted to the vocational spirit of the Servite. Thus, for example, the Introit begins with an allusion to the sublime vocation of the "Servant of Mary".²⁸ Even the Collects inspire the idea of rendering service to Mary. The recitation of the *Vigilia de Domina nostra* is prescribed to be said every evening. It is comprised of the three psalms and antiphons of the first Nocturne of the Office of the Blessed Virgin, followed by three lessons, with two responses and the *Salve Regina*. On Friday this Office is recited with a double rite; and two candles are then lighted.

At the beginning of each hour of the Divine Office, after the *Pater Noster* was said, the Hebdomadarian began to say the versicle: *Ave Maria, gratia plena, Dominus tecum*, and the Friars replied: *Benedicta tu in mulieribus et benedictus fructus ventris tui*. The *Deus in adjutorium* then followed.²⁹ The "Lector" also, at the proper time, before beginning the lesson (at Compline: *Fratres, sobrii estote . . .*) recited the *Ave Maria* up to *fructus ventris tui*, inclusive.

Each Priest, if he had not chanted the Mass "De Beata Maria", was obliged to say it. If there was a Conventual Mass to be said, the Friars were all to assist at it. In the Hymn, *Memento Salutis*, the verse *Maria Mater gratiae*

was said, together with the commemoration of the Blessed Virgin and the antiphon; also the versicle and the oration at Vespers and Matins was said, except on double feasts.

The antiphon *Salve Regina* at the end of each of the hours and after meals (save on the last three days of Holy Week) was never to be omitted. Every evening, after the third lesson of the *Vigilia Dominae Nostrae*, the *Salve Regina* was to be chanted devoutly, if the *Vigilia* was chanted; if it was not chanted, the *Salve Regina* was to be sung immediately after Compline. At the singing of the *Salve Regina* all the Friars in the monastery, including the Provincial and other officers, were to be present. Finally, that no one could find an excuse to be absent a bell was to be sounded.³⁰

Servite Churches, and also the Main Altar, were to be consecrated in honor of our Lady (*Domina Nostra*) where it could be easily done.³¹

When the hours of *Domina Nostra*, according to the rubrics of the Roman Curia, were suppressed on occasions of great solemnities, they were to be recited by the Friars in groups of two or three. The feasts which fell during the Octave of the Nativity of the Blessed Virgin³² were to be set back and celebrated after the octave, with the exception of the Feast of the Holy Cross.

On the Feast of St. Anne, the Office was to be in duplex in places where there was a church or altar dedicated to this Saint.

The ancient Constitutions conclude by proscribing any changes to be made of the above

regulations and nothing was to be added or suppressed without permission of the General Chapter.³³

Not only do we find such homage to Our Lady in the first chapter, but also in those that follow. Other homage paid to Mary and practised from the beginning of the Servite Order, which are not found in the Constitutions, are as follows:

- 1) The custom of performing the Ceremony of Clothing the Novices with the habit before the altar of the Blessed Virgin (Cf. *Annales* I, 36g.);
- 2) The Image of the Blessed Virgin to be used as the principal seal of all the Generals of the Order, is a custom that has since been confirmed by a Decree of the General Chapter of Rome of 1597 (*Annales* I, 52G, 53 C);
- 3) The custom of reciting the *Ave Maria* (to the word Jesus) before the reading of letters of the Reverend Father General (*Annales* I, 52, H).

In the second chapter, *De Officio Ecclesiae*, it is prescribed that the Friars receive Holy Communion on the four Feasts of the Blessed Virgin, viz.: Purification, Annunciation, Assumption and the Nativity.

In Chapter III, *De inclinationibus*. A profound inclination is prescribed at the words of the *Credo*; *ex Maria Virgine et homo factus est*. Likewise at the Oration, *De Domina Nostra*, at the Collects, *De Beata Maria*, at the Oration, *Sancta Maria*, and at all times when the name of Mary is pronounced in the *Salve Regina* and the *Ave Maris Stella*.

In Chapter IV, *De genuflexionibus*. A genuflexion is prescribed at the *Salve Regina* immediately after the hours of the Office, at Mass, at the collect, *De Domina Nostra*; when the *Salve Regina* is chanted up to the second *Salve*, at the *Ave Maris Stella*, and when the Introit *Salve Sancta Parens* is chanted.

In Chapter VII, *De ieiunis*. A fast for the following feasts was prescribed: Assumption, Nativity of Mary, Purification and Annunciation. On the day previous of these four feasts the same use of food as during Lent was observed.³⁴

In the Chapter XVI, *De professione*. The following formula was prescribed: "I . . . now make profession and promise to Almighty God, to the Blessed Virgin Mary, etc."

In Chapter XVII, *De itinerantibus*. Before leaving and returning to the monastery the Friars were to repair before the altar, or before an image of the Virgin, and kneel there in prayer.

In Chapter XXV, *De Capitulo Generali*. The General and Provincial Chapters must begin with the invocation of the "*Advocata nostra*" and said while kneeling. The same holds true for the recitation of the *Salve Regina*, the versicle, *Ora pro nobis*, and for the oration that follows, *Concede nos*. At the end of the Chapter, the *Te Deum* was sung with the versicle: *Ora pro nobis Sancta Dei Genetrix* and concluded with the oration *Concede*.³⁵

Towards the end of the fourteenth century a new Marian homage appeared. At the General Chapter of Ferrara, in 1392, under the Genera-

late of Andrea Manfredi of Faenza, it was decreed that in the mid-afternoon of all Saturdays of the year, a sermon on the Blessed Virgin was to be delivered in all churches of the Order (Annals I, 353B). This decree had been ratified by the General Chapter of 1399 (1.c., p. 362 G) when the custom of having Saturday sermons still existed, as the Annals show us in 1700.

2. The Ancient Constitutions, with the decrees promulgated later, were rigorously maintained up to the Council of Trent. They were printed at Venice in 1503. In the first chapter the following was added: "Each Saturday, the Office of the Blessed Virgin had to be recited."³⁶ The celebration of the Feast of St. Joseph, spouse of the glorious Virgin Mary, was also prescribed for March 19.

As a consequence of the decrees of the Council of Trent, the Constitutions of the Order were revised, and published anew in Rome in 1556, and again at Florence in 1569. In these Constitutions, which were conformed to the decree of the General Chapter of Pistoia, August 5, 1300; one may there find prescribed the Office *De Domina Nostra*, of a double rite for each Saturday (Chapter V). It is also there stated that on Friday afternoon the Vespers of the Blessed Virgin were to be chanted. The same is prescribed for Matins. The Conventual Mass "*De Domina Nostra*" was also to be chanted at the altar of the Virgin, with *Gloria* and *Credo*, as in feasts of double rite unless a solemn feast would intervene.

Each Wednesday the Mass "*De Domina*

Nostra” was to be chanted during which all were to pray for the Cardinal Protector of the Order.

The priest was to begin the Mass with the *Ave Maria gratia plena Dominus tecum*, and the server to reply: “*Benedicta tu in mulieribus et benedictus fructus ventris tui, Jesus.*”

In the Chapter, *De Officio Ecclesiae*, the Office of a double rite was prescribed for all feasts of the Virgin.

In the Constitutions published at Venice in 1580, Chapter I, *De reverentiis Beatae Mariae*, in deference to the preceding Constitutions, begin by justifying the diverse homage as was therein prescribed in honor of Mary. “Since the Order of the Servants of Mary,” as there recorded, “labors for the glory of God under the special protection of the Most Blessed Virgin, it is right and just that she be honored in manifold ways and by a singularly qualified reverence; especially during the recitation of the Divine Office.”

In the first chapter of the Constitutions of the Hermits of Monte Senario, published at Florence, in 1613, more devotional marks of respect are found there, as for example: “All the hermits, when they call one another, or when they knock at the door of a cell or workshop, the one who knocks and the other who responds should say, before speaking about anything else: “*Ave Maria*”.³⁷ This custom, according to the Annals, existed even from the very beginning of the Order.

In the Chapter, *De jejuniis*, this following rule is found: “Everyone is to fast on bread and water in observing the vigils of the seven solemn

feasts of the Most Blessed Virgin Mary, viz., the vigils of the Conception, the Nativity, the Presentation, the Annunciation, the Visitation, the Purification and the Assumption.”³⁸

In the Constitutions, published at Bologna in 1643, many Marian practises, sanctioned by the General Chapters of the years 1580 to 1633 were added with the approbation of Pope Urban VIII. Let us make mention of a few of the principal accessions added to Chapter I, *De reverentiis Beatae Mariae*. In each church of the Order there should be a chapel, or an altar, dedicated to Mary, and where it is possible, there should be an image of the Virgin placed on each altar so that she can be prayerfully saluted at the beginning and at the end of the Mass. In mid-afternoon, after the *Salve Regina*, the Litany of the Blessed Virgin was to be chanted or recited according to the custom of different places, with the versicle: *Ora pro nobis, etc.* . . . and the oration *Pietate tua*.³⁹

At the beginning of the Mass the *Ave Maria* with the response of the server: *Benedicta tu, etc.* . . . should be said before the versicle: *In nomine Patris, etc.* . . . At the end of the Mass, the priest is obliged to kneel and recite the *Salve Regina*, even though it be in Paschal time, with the versicle: *Ora pro nobis, etc.* . . . and the oration: *Omnipotens sempiterne Deus, qui gloriosae, etc.* . . . which should be said standing.

Chapter I terminates with the following recommendation: “Wherever feast days are celebrated according to custom in different localities, the sorrows of the Most Blessed Virgin should

be called to mind as a subject of meditation."

In the chapter, *De Officio Ecclesiae*, the office of double rite with an octave is prescribed for the feast of the Purification, the Annunciation (outside Lent), the Visitation, the Presentation and the Immaculate Conception.

In the chapter, *De Novitiis*, it is prescribed that the novices, after Compline, are to recite the chaplet before the altar of the Blessed Virgin.⁴⁰

In 1727 the Constitutions for the Servites of Germany were published at Rome. In the first chapter of these Constitutions, which is divided into sixteen paragraphs, many particular rules, besides the usual prescriptions, are to be found which refer to devotion to the sorrows of Mary. We cite here the principal rules. It is ordered (n.10) that all who preach are to say the first half of the *Ave Maria* before making the sign of the Cross. It is also ordered that the ceremony of the coronation of the Virgin of Seven Sorrows is to be celebrated everywhere during the chanting of the *Regina Coeli* on Holy Saturday (n.12). In the churches of the Order, where the Archconfraternity of the Mother of Sorrows is erected, and when there is the solemn exposition of the Most Holy Sacrament, a sermon is to be given in which is explained the sorrows of the Most Blessed Virgin; the efficacy of her scapular, and the privileges and the fruits of the lay archconfraternity (n.13, 14, 15). At the end of the sermon, the preacher must recall from the pulpit the Seven Sorrows of Mary according to the custom in the Order. Each month a proces-

sion is to be made during the chanting of the *Stabat Mater*. A greater solemnity is given to this devotion on the third Sunday of September. To show exteriorly that the Order of the Servants of Mary serves under the banner of Our Lady of Seven Sorrows, it is prescribed (n. 16) that each religious wear, at his right side, the rosary of the Seven Sorrows suspended from the cincture.

In chapter IV, *De Ceremoniis*, it is prescribed (n.22) that the Friars kiss "Quam creberrime" the holy habit of the Order, that is to say, the scapular miraculously given by the Blessed Virgin, as a sign of respect and of gratitude. At night everyone must wear the little scapular called "abitino".

3. In the Constitutions, published at Rome in 1907, many other prescriptions are added to those of the preceding Constitutions, and are in full harmony with the Marian spirit of the Order.

In Chapter I, *De reverentiis Beatae Mariae exhibendis*, the following prescriptions are added:

- 1) The *Vigilia B.M. Virginis*, which must be recited each day, with the rite of a semi-double, must be chanted or recited in the rite of a double on Friday. (n.7);
- 2) When the Office of the Most Holy Virgin is not recited in choir, it is recommended to all novices and professed to recite it privately. (n.8);
- 3) At the end of the Divine Office, and each time the choir is dismissed at the close of a common act, the Prior or "dignior" in the community must say: *Nos cum prole pia*, and

the Friars must reply: *Benedicat dolorosa Virgo Maria* (n.9).

- 4) According to custom in different localities, especially on Good Friday, everyone must recall the Seven Sorrows of the Blessed Virgin. It is prescribed that the Friars meditate and make it possible for the faithful that they may meditate also, and that in all churches there should be a chapel or an altar with the image of Our Lady of Seven Dolors. (n.10).
- 5) Finally, it is recommended that all Friars make of themselves promoters of the spirit of the Order and particularly for the promulgation of her sorrows. In Chapter V, *De Oratione mentali, Confessione et Communionem*, the recitation of the Rosary of the Seven Dolors is recommended to all.

In Chapter VI, *De Vestibus*, it is prescribed that all the religious wear the Seven Dolor Rosary suspended from the cincture (n.106) and that they respect the Holy Habit, a symbol of grief, given to the Seven Holy Fathers of the Order by the Holy Mother herself in memory of her sorrows. It is also strongly recommended always to wear the scapular at night (n.110).

In Chapter XVI, *De Novitiis*, it is recommended that the Master of Novices and his Assistant should never omit in their instructions to speak of the Sorrows and Virtues of the Virgin (n.212).

In Chapter XXI, *De Studentibus*, it is prescribed that in the schools of the Order there should be exposed, with special care all the things which relate to the Most Holy Virgin (n.292).

In Chapter XXV, *De praedicatoribus*, it is directed that on all occasions one must never omit to speak of the Blessed Virgin and, each time that a series of sermons be given, the preachers must give a sermon on the Sorrows of Mary. At the beginning of each discourse, they must recite the *Ave Maria* (n.352).

In Chapter XXVI, *De Praelatis*, the superiors of the Order are directed to promote with great zeal devotion to the Blessed Virgin (n.359).

Finally, a last chapter is added (chapter 49) which speaks about the Third Order and the Confraternity of Our Lady of Sorrows. The superiors are there exhorted to put forth all their zeal to propagate these organizations (n.787).

It is further ordered that on the third Sunday of each month, or on another according to local custom, the Corrector, or someone else, should give a sermon on the Sorrows of the Blessed Virgin Mary, or on the Passion of the Lord, or on the spiritual significance of the Servite habit. The sermon is to be followed with the procession in honor of Mary's sorrows. In countries where processions are not permitted, the recitation of the Rosary of Seven Sorrows is prescribed (n.791).

In the last revision of the Constitution (Vicenza 1940), more Marian prescriptions are made. Thus in Chapter I, *De reverentiis B.M. Virginis exhibendis*, it says that each time the patronage of the Blessed Virgin is invoked before a chapter, before meditations, or before giving a lecture, the invocation *Regina Servorum Tuorum, ora pro nobis*, is to be added (n.9).

In Chapter V, *De oratione mentali, confessione et communione*, the daily recitation of the Rosary of Seven Dolors is prescribed (n.58).

In Chapter XVII, *De Novitiis*, it states that each day after Compline, or at a more opportune time, the novices should make a visit to the altar of the Blessed Virgin and recite the antiphon, *Sub Tuum Praesidium*, with the versicle, *Ora pro nobis*, and the oration, *Defende*. Each day the Chaplet of the Holy Name of Mary must also be recited (n.239).

In Chapter XXII, *De Studentibus*, the observance of the *Statutum de Studiis* (n.308) is again emphasized. In the statute, published at Vicenza in 1943, are found many prescriptions of a Marian character.

In the second part, *De Lectoribus et Studentibus*, and in the second title, *De Studentibus*, in article three, where it speaks "of piety", the students are exhorted to acquire the virtue of humility so dear to the loyal Servite; and, that he should give himself over entirely to the service of God and of the Virgin Mother of God (n.105).

In the third part, *De Ipsa Ratione studiorum*, in *De Scholis*, article I, it is prescribed that each day the lessons in class must begin by the recitation of the *Actiones nostras* and the Angelic Salutation, with the invocation *Regina Servorum tuorum*. When class is over it is concluded by the prayer *Agimus* with the recitation of the *Ave Maria* and the versicle: *Nos cum prole pia, benedicat Dolorosa Virgo Maria*. It is further prescribed that in each classroom there should be an image of the Most Blessed Virgin. Mariology

should rank in the first place among the special courses of studies (n.153).

Apropos to the special course of Mariology, it is prescribed that all the Marian treatises begin with an introduction in which the divisions, the sources of information and the methods pursued are explained. In the exposition of those matters which relate to the Mother of God, the lecturer must endeavor to show graphically and lucidly what the Church teaches; be it ordinary or extraordinary. He should also show all subject matter from which one is able to draw decisions, concerning Mariology; as, for example, from the immense field of Holy Scripture and from Catholic Traditions. He must never neglect to show the reason, based on the principles of a sound philosophy, that show more profoundly the sublime prerogatives of the Most Holy Virgin.

“Our Friars must attend to this study with an ardent love so that they may become wholly absorbed in a study which leads one to Christ by the shortest path. They should also learn to know the excellence of their vocation so as to become capable of speaking and of writing in a scientific and lucid manner of the Holy Foundress of our Order. Because of our exalted Marian Mission it is an indispensable and religious duty of the Servite to see that our Order never takes a secondary place in its efforts to extol and to promulgate the excellencies of the Blessed Virgin (n.203).” An hour a week of Mariology has been established, during the four years of the Theology course.

From all this Marian legislation, whether

ancient, modern or contemporaneous, there stands out clearly the noble and practical Marian Mission of the Servite Order. From the time of the Seven Holy Fathers, up to our day, the Order never weakened, but, on the contrary, grew ever stronger in its Marian mission by carrying out its apostolate ad maiorem Mariae gloriam.

MARIAN ACTIVITY

III.

The Servite Order has employed all means, through its contributions, to assist in the development of Marian Dogma. It has especially contributed to it by the *Commentarii In Magistrum Sententiarum*, (Common text of all the theological schools up to the end of the sixteenth century during which time many questions pertaining to the Blessed Virgin were treated). Among those who have commented on the book of the "Master of the Sentences" the following should be mentioned, viz.: Fr. John de la Source Almay, rector of the school of Bologna, Fr. John Teutonique (1341), Fr. Humbert Bindi o Guidi (1395), Bishop of Sebaste, Fr. Francis Gallo, Fr. Lawrence Opimo (1376), Bishop of Trau, Fr. Frederic de Laurent (1466), Fr. Frederic Gallo, Fr. Andrea Castelli (1490), Fr. Gaspar Borro (1498), Fr. Etienne du Ticin (1552), Fr. Constant Venitian, Cardinal Bonucci (1589), Fr. James Tavanti (1607), etc. . .

The Order has also contributed to the development of Mariology by the *Quadragesimales*. It is necessary, above all, to cite the *De floribus sapientiae* of Fr. Ambrose Spiera, a work which contains six sermons on the Blessed Virgin.⁴¹

The treatises of Mariology are of rather recent origin. In fact it was not heard of before the sixteenth century. Among the Servites, Fr. Gerardo Balsi della Gherardesca (1660), professor at the University of Pisa, has bequeathed a very complete treatise in his theological course, entitled *Monarchia Christiana*. It is one of the first treatises on our Lady.⁴² Another short, but important treatise, is the one written by Fr. Markel (1760), inserted in his *Theologia Universa*, which comprised 18 volumes. The third volume is entitled: *Tractatus de Deipara Virgine*. In our day, Cardinal Lepicier, in his *De Beatissima Virgine Matre Die*, which has reached the fifth edition, has surpassed all others. The *Toute Sainte* of Fr. Dourche, and the book *Advanced Mariology* of Fr. Ambrose Mayer, are also two important treatises of Mariology. To Cardinal Lepicier, my Venerable Master, I am indebted for the greatest part of my *Course of Mariology* in three volumes, published at Milan by the editor "Ancora"; a work, with the Italian translation in six volumes.

One may also cite many works and monographies on particular subjects, such as: the *Corredemption* (Card. Lepicier, Roschini). Likewise, the *Spiritual Maternity*, *Behold Thy Mother*, and the *Cross Annunciation* by Fr. Ambrose M. Mayer.

It is not necessary to make any further remarks on the strikingly singular review, *Marianum* (Ephemerides Mariologiae), issued in 1939 by the Servites of the International College of St. Alexis Falconieri at Rome. It is a unique review promoting and consisting solely of Marian Theology.

The important contribution brought forth by the Order of Servites to the long discussed dogma of the Immaculate Conception, is known. The Servite Order immediately ranged itself among the many active defenders of the dogma. No Servite (except Sarpi) ever doubted it. The list of the defenders of the Immaculate Conception, in the Servite Order, begins with the name of a religious contemporary with Scot: B. Matteo Lazzari of Città della Pieve (1348), doctor at the Sorbonne, glory of the Servite College of Paris. In the Servite Order he is considered as the *General of the Immaculate Conception*. The Servants of Mary began to preach and to defend the Immaculate Conception of the Blessed Virgin both by patristic authority and rational argumentation. Fr. Landrofilo in the book, *De Origine et Nobilitate Religionis Servorum*, (1500), we learn that Blessed Lazzari wrote a "tres bel" (very beautiful) work on the Immaculate Conception, *Pulcherrimum de Virginis Conceptione Libellum emisit* (Mon. O.S.M., t.XIV, p. 88). After becoming Prior General of the Order, he had the habit of blessing his Friars with this formula: "Immaculata Virginis Conceptio sit vobis salus et protectio" (Annales Ord. Serv. B.V.M., t. i, p. 294). The exquisite devotion

to the Immaculate Virgin passed from the heart and spirit of the General of the Order into its members. Toward the middle of the sixteenth century, the Immaculate Conception had an intrepid defender in the person of the celebrated Fr. Lawrence Opimo, doctor of the University of Paris, bishop of Trau, and author of the interesting *Commentaries on the four Books of Sentences*. Likewise, Master Nicola Pieri of Siena, who composed some very much valued "Sermons" stood firmly in defense of this prerogative of our Lady.

In the fifteenth century, the Servite Order brought forth seven great defenders of the Immaculate: Frs. Baronto, Bonaccorsi, Michael Pucci, Charles Faenza, Pierre Novelli, Ven. Gaspar Borro, Ambrose Spiera and Paul Attavanti.

At the Council of Basle (1439), where the doctrine of the Immaculate Conception was piously declared to conform to the cult of the Church, to reason, and to Holy Scripture, many Servites participated and still others assisted at the Council of Florence.⁴³

It is known that in the year 1477, Ercole d'Este, Duke of Ferrara, organized a public dispute in the presence of the Bishop of the city, on the question of the Immaculate Conception of Mary. Among the opponents was the famous Vincent Bandelli, Master General of the Dominicans. Among the defenders, who distinguished themselves were Bernardino da Feltre O.F.M., Battista da Ferrara, Carm., and the Servite, Caesar da Ferrara,⁴⁴ who, in 1502, published

the book: *Pro Immaculata Virginis Conceptione et eius immunitate a peccato originali rationes contra F. Bandellum* (Cf. A. Roskovany, *Monumenta*. . . 1850).

In the sixteenth century, the following are of importance. Fr. Master Jerome Amadei, da Lucca, General of the Order, by reason of his eloquent panegyric, *De Immaculata Conceptione*, which was probably written by himself at Siena, in 1533, on the occasion of the General Chapter and the dedication of the Servite Basilica to the Immaculate Conception; Fr. Fortunato Signorini (1558), Fr. Archangel Priorini (1573), Fr. Felicigno Capitoni, Archbishop of Avignon (1576), Fr. Prosper Rossetti (1598), Fr. Luke Ferrini (1593), etc. . .

It is interesting to note that in 1546, in the fifth Session of the Council of Trent, Fr. Augustine Bonucci, General of the Servites, was one of the Fathers who insisted most persuasively that in the decree on Original Sin, the definition of the Immaculate Conception be added. Finally, because of great opposition, raised by some of the Fathers present, the Council limited itself in its declaration to declare in part as follows: "not to have the intention to include in the decree on Original Sin, the Blessed and Immaculate Virgin Mary, Mother of God." ⁴⁵

In the seventeenth century, those who distinguished themselves in the defense of the Immaculate Conception, are the following: Frs. Archangelo Ballotini (1622), Ven. Francis Canales (1625), Fr. Ottavio Angelo Pignosi, John Angelo Lottini (1629), Jerome Scarpari

(1650), Angelo Fieger (1606-1651), Gerard Baldi della Gherardesca (1660), George Soggia, Bishop of Bosa (1682), etc. . .

In the eighteenth century the mere mention of Frs. Markel, Strugl, and Szaicz suffices. The Servites have contributed through the course of centuries more to the development of the cult of Mary than to the development of Marian Dogma.

The members of the Servite Order, acting in full harmony with its spirit and its legislation, have at all times encouraged the cult of the Virgin in all its ramifications; be it for the cult of the Immaculate Conception or ardent compassion for the sorrows of Mary.

The Order has contributed to the development of Marian cult, in general; as for example, by word of mouth, by the written word, and by the affectionate care of her Sanctuaries and, also, by the erection of Marian Associations.

It has contributed, above all, by its example. In the beginning by the example of the Seven Founders, who lived in the century of chivalrous love for Mary. They were chosen by Mary (as written in their contemporary biography by Peter of Todi) as instruments to prepare the basis of the foundation of the Order, by their exceedingly great devotion to the Virgin, "*Dominae nostrae praecipui amatores*". Called to service by their Heavenly Queen, they responded to the invitation without delay, and they served her uninterruptedly until death; ("*iugiter Dominae nostrae inservientes*") and, faithfully ("*Dominae fidelissime serviendo*"). All were perfect servants

of Mary.

After the Seven Holy Founders came St. Philip Benizi who, in the liturgical hymn is called the "Heart of the Virgin" (*Cor Virginis*). Beckoned and invited by Mary, through a marvelous vision, to enter into her Order, he became her ardent apostle throughout Italy and abroad. Born in Florence, on Assumption Day, 1233, he died at Todi during the octave of the Assumption; and, was consoled by a vision of the Blessed Virgin as the bells of the Angelus rang out in the evening.

In the footsteps of the Seven Holy Founders and St. Philip Benizi, true prototypes of Marian devotion, there followed a zealous troupe of religious men and women who have given to the world the example of a singular devotion directed to Mary. It would take too long within these few pages to name all the various devotions that follow therefrom.⁴⁶

The Order has also contributed to this devotion by its continual preaching in all places. In order to give some idea, let it suffice to recall the custom of beginning the Chapters of the Order with a sermon on the praise due to Mary (*Sermo de Laudibus B.M. Virginis*), and also the custom of giving a sermon on the Blessed Virgin each Saturday evening; a custom that has been in vogue since 1392. Sermons given on Feastdays of the Blessed Virgin must also be considered.

The Order has also contributed, through its writings, by spreading among the faithful a greater knowledge of Mary and by propagating

devotion to her. Many sermons spoken from the pulpit have been recorded. Among the many, there must be mentioned those of Fr. Nicholas of Siena (1349), of Fr. Humbert of Siena (1366), of Fr. Denis of Bologna (1373), of Fr. Raphael Maffei (1377), of Fr. James Soldi (1440), of Fr. Dominic of Siena (1548), and of Fr. William Dando (1552), etc. . . It is well to mention from among the *Sermones de Laudibus B.M.V.* the one given by Fr. John of Saxony (1415) to the Fathers of the Council of Constance; also those of Fr. Ambrose of Racconigi (1466), of Fr. Galuano of Padua (1500), of Fr. Thomas Oprando (1513), of Fr. Feliciano Capitoni, Bishop of Avignon, the *Ten Sermons on the Name of Mary* of Fr. Archangelo Ballottini (1621) and his twenty sermons on the "Beauties of Mary, described in the Canticle of Salomon"; the thirty discourses on the similitudes taken from Holy Scripture and applied to Mary; the twenty-three discourses, entitled, "Statue de la Vergine Maria" by Fr. Angelo Francis Tignosi (1600); the sermons of Fr. Vigiani (1615), of Fr. Ermengilde Grinier (1790), etc. . . Fr. Archangelo Giani has left us fifteen lessons *Super Missus est* (1623), and Fr. Lawrance Mazzocchi (1560) a treatise on the *Canticum Magnificat B.M.V.* Among the explanations of the Angelic Salutation those of Fr. Prosper Rossetti (1590) and of Fr. Luke Ferrini (1589) are worthy of citation.

Let us not fail to mention also the *Lives of the Virgin*. One of the first *Lives of Mary* (the sixth among those which are known)⁴⁷ is due

to the pen of the Servite, Ven. Gasparo Borro. He wrote the whole life of Mary in (tercets) three line verses after the manner of Dante; and, in his work entitled *Triumphs . . . of the Glorious Virgin Mary, Mother of God*, printed at Brescia in 1498.⁴⁸

Among the lives of Mary written in the following years, it is necessary to mention the life of Fr. Archangelo Gaini, entitled, *Contemplationes de Vita Mariae Virginis*; the one of Fr. Angelo M. Fieger (1759), besides that of Fr. Alexis M. Planch (1762) and the one of Fr. Shquanin remaining in manuscript in the Archives of the Order. One ascetical and moral treatise on the heroic virtues of Mary, during the life, passion and death of Jesus Christ, was written in Latin by a Servite Father and edited by Fr. Amadeo Markel in 1734. Recently the beautiful book of Fr. Pazzaglia has been edited and entitled: "She who is called Mary" (*Colei che si chiama Maria*) and, the *Vita di Maria*, written by Fr. Roschini, a large volume in 8° of 400 pages. The numerous Marian periodical publications must not be forgotten. These are:

- 1) The *Monat-Rosen*, founded at Innsbruck in 1870 by Fr. Magnus Perzager;
- 2) *Il Servo di Maria*, founded at Bologna in 1888, on the occasion of the Solemn Canonization of the Seven Holy Founders;
- 3) The *Addolorata*, founded by the Fathers of Florence in 1897;
- 4) The *Messenger de la Tres Sainte Vierge*, founded by the Belgian Fathers in 1902;

- 5) The *Madonna di Monteberico*, founded by the Fathers of the Venetian Province in 1909;
- 6) The *Servite* founded in 1911 (with the title "Our Lady of Sorrow") by the Servites of North America;
- 7) *La Madonna della Grazie di Udine*, founded by the Fathers of the Venetian Province in 1926;
- 8) *Ecce Mater Tua*, founded in 1926 by the Third Order of the Servites of Venice;
- 9) *The Apostolo del Crocifisso e dell 'Addolorata*, founded by the Servites of the Roman Province in 1927;
- 10) The *Apotre de Notre-Dame des Sept Douleurs*, founded in 1927 by the Fathers of Canada;
- 11) *Servite Magazine*, founded in 1928 by the Fathers of the English Province;
- 12) *O Servo de Maria*, founded by the Fathers of Brazil in 1933;
- 13) *Novena Notes*, weekly, founded in 1937 by the Fathers of the American Province, as a Review of the Perpetual Novena to the Virgin of Seven Sorrows;
- 14) *Ave Maria*, founded in 1939 by the Servites of Hungary;
- 15) *Regina Martyrum*, founded by the Fathers of the ligurian Province in 1940;
- 16) *La SS. Annunziata*, founded by the Fathers of Florence in 1941;
- 17) *Queen of the Missions*, founded in 1954 by the Fathers of the American Province of Our Lady of Sorrows.

The Servite Order has further contributed to the devotion of Mary by the Sanctuaries erected in her honor in all parts of the world. Let us consider the Basilica of the SS. Annunziata, at Florence, true Palladium of Tuscany; the Basilica of Monteberico, the most celebrated of all Venice; the Basilica of the Madonna delle Grazie di Udine, the most celebrated of all the Friuli; the Basilica of St. Mary of Follina (Venice); the Sanctuary of St. Mary of Pietralba (Bolzano); the Sanctuary of St. Mary of Waldrast (Brassonne); the Sanctuary of Madonna della Ghiara (Reggio Emilia); the Sanctuary of Santa Maria delle Grazie di Pesaro; the Sanctuary of the Madonna di Tirano (Valtellina); the Sanctuary of St. Maria della Vittoria of Nepi; the National Sanctuary of Our Sorrowful Mother at Portland, Oregon, etc. . .

In all these Sanctuaries, active centers of religious life, innumerable souls have been and are still brought to Jesus through Mary. In the Sanctuary of Monteberico, up to 16,000 communions have been given in a single day. In these sanctuaries one sees through his own eyes how Mary attracts souls to Christ.

Finally, the Servite Order has contributed to Marian devotions by the erection of many Marian Associations. We still have the Statutes of the first Marian Association founded, in 1264, by Saint Philip Benizi, under the name of the "Society of the Blessed Virgin Mary" (*Societas Beatae Mariae Virginis*).⁴⁹ On the last Sunday of every month, the members were obliged to assist at a chanted Mass at an altar of the

Blessed Virgin Mary. In this Assembly, the Priest, who conducted these services, was to speak of the miracles of Mary. The members had also to fast on the vigils of the feast of Mary, which then numbered four. In the General Chapter of Arezzo (1273), this confraternity was granted the privilege of participating in all the spiritual benefits of the Servite Order. Blessed Lottaringo della Stuta, General of the Order, did the same, in 1292, for the "*Societas Gloriosae Virginis Mariae*" (Society of the glorious Virgin Mary) founded at the convent of Orvieto.⁵⁰ At Siena, in 1298, was founded "*La Compagnia della B.V. Maria*" (Company of the Blessed Virgin Mary) to which was added the title of the Most Holy Trinity in 1338.⁵¹ We read in the Annals toward the end of the thirteenth century that in the Servite Churches' pious associations were frequently erected in honor of the Virgin,⁵² to which the Superiors accorded a participation in the spiritual blessings of the whole Order. These associations were undoubtedly distinct from those organizations called, "*Societas habitus B.V.M.*", viz., the Third Order.

The contribution of the Order in developing devotion to the Immaculate Conception throughout the centuries is very remarkable. At Perugia, in 1255, there existed a Convent of Sisters of the Order by the title of the Conception of Mary.⁵³ It is the most ancient convent dedicated to this Marian privilege. The Servites were apparently also among the first to raise churches in honor of the Immaculate Conception. The first is the one of Rimini, erected in 1312, by

Fra. Guy Cizano, Provincial of Romagna, and prior of the Monastery of Forli. The Bishop, with the consent of the General, named Fra. Guy, Prior of the Cenobio in November 1313, when he solemnly consecrated the Church under the title of the Conception of the B. Virgin Mary, amid great enthusiasm of the clergy and of the population (Annales I., 244G). Later in this same Church, the Confraternity of the Immaculate Conception was instituted according to the testimony of Giani, "*magna semper virorum et mulierum frequentia ac devotione perserveravit.*" (Annales I., 244H) In 1479, the Church of Sommariva was consecrated to the Immaculate Conception (Annales I, 543).

After the erection of the churches in Rimini and Sommariva, came the Church of Siena. Among the glories of the Servite Order was the celebrated consecration of this Servite church on May 18, 1553. It took place at the time the General Chapter was held in that city. On the door of this Temple an inscription reads that Jerome Piccolomini, Bishop of Faenza, officiated at its consecration: "*in honorem Deiparae sine labe conceptae, cui mysterio prima haec Civitas impendit in Italia observantiam . . .*" (Annales III, 108).

Other churches dedicated to the Immaculate Conception had Confraternities that were founded by the Servites at Vorlate; at Mantone in the Istria; at Borgoforte, etc. . . (Annales II, 322 H.Q.). Among the various confraternities, mention should be made of Pistoia, erected in 1546, by Fr. Sebastian Vangeschi, who also drew up

the statutes for it (Annales II, 144, P.H.).

The feast of the Immaculate Conception received an enthusiastic welcome from the Servites. After the decrees of the Council of Basle, on the Immaculate Conception were published, the Servite Order established in 1445 that the feast of the Immaculate Conception be celebrated with special solemnity. In order that the Servite Order might render its homage to the Immaculate Virgin more than all others "*promptiori animo*", special processions were organized each year on December 8, as had already been done at Siena, Perugia, and other Monasteries of the Order (Annals I, 469). In many cities, as for example in Siena, Borgoforte, and also in Germany, the feast of the Immaculate Conception was considered as one of the greatest solemnities. The Religious recited no other office than that of the Immaculate Conception during the whole Octave. Let us also observe that the fast for the vigil of the feast is so ancient that it was believed it had been established by Saint Philip Benizi. This fact cannot now be substantiated.

In 1741, Fr. General, Peter M. Pieri, who later became a Cardinal, obtained from the Holy See the votive office of the Immaculate Conception which was recited once a month by the Religious of the Order. On November 20, 1847, seven years before the declaration of the Immaculate Conception, as a dogma, was made, and which was to fill the Catholic world with jubilation, Fr. General, Gaetano M. Bensi asked the Pope, Pius IX, in the name of the whole Order, that the wishes of all Catholics and of

the Servites in particular be granted, and that the definition of the Dogma of the Immaculate Conception be soon forthcoming. At the same time, he asked His Holiness to elevate the Office to the rite of a Double of the first class for the entire Servite Order.

The Servite Order did not only foster and promote devotion to the Blessed Virgin in general, and to the devotion of the Immaculate Conception in particular, but it brought forth from its origin an important contribution of devotion to the seven Sorrows. The Servite habit, the symbol of grief, (*viduitatis habitus*) which is worn by all its members and which was received from the hands of the Virgin, Herself, has, at all times, pressed them into the special service of promulgating devotion to the Sorrowful Coredemptrix of the human race. An ancient image of Our Lady of Sorrows, painted in the Oratory of St. Mary near the oriental gate of Milan (the first residence that the Servites had at Milan in 1290) gives testimony of their apostolate. Here we see our Lady of Sorrows surrounded by Servite Friars in an attitude of veneration.⁵⁴

In the first years of the Order, compassion to the sorrows endured by the Blessed Virgin during the Passion and Death of her Divine Son was chiefly practised. However, in the following years it came into practice to extend the devotion of compassion to the seven sorrows.

The first document that makes mention of the Seven Sorrows of Mary is the Apostolic Letter, *Cum Certas*, of Pope Paul V, 14 February

1607.⁵⁵

In 1600 and in 1700, images of Our Lady of Sorrows, symbolized by seven swords, multiplied in the churches of the Order.⁵⁶ The Servite Order developed devotion to the Seven Sorrows of Mary by their example, by their organizations and, above all, by their writings. It can truly be said that one-third of Marian literature, which has for its special subject the Seven Sorrows of Mary, emerged from the pen of Servites. These are generally concerning: the Month of September, Septenaries, Sermons and Meditations on the Sorrows of Mary. Among the books published for the month of September, may be mentioned those of Fr. Magnus Perzager (1870), of Frs. Spor (1898), Raffaelli, Poletti, Calvani, Borgognoni and Cingolani. Among the books of meditation on the Sorrows of Mary may be mentioned those of Ven. Fr. Antony Gallia (1649), of Cardinal Peter Maria Pieri (1710), also those of Fr. Bonfrizieri for each day of the year, and of the Servant of God, Fr. Griembl. Four other works on the history of the devotion to the Seven Sorrows should be mentioned here: the one of Fr. Theophilus (1785), that of Fr. Philip M. Cerasoli, that of Fr. Augustine Morini, and that of Fr. Augustine Lepicier.

The Servite Order has propagated devotion to our Lady of Seven Sorrows through its correlated organizations, as for example:

- 1) The Third Order which dates back to the Seven Holy Founders.
- 2) The Confraternity of the Seven Sorrows, an outgrowth of the Third Order, or "Com-

pagnia dell 'abito' ”, as it was called since 1645.⁵⁷

- 3) The Rosary of the Seven Sorrows which has become well known since the sixteenth century.
- 4) The Corona of the Virgin of Seven Sorrows.
- 5) The Via Matris (like the Via Crucis).
- 6) Devotion during the month of September, which goes back to the end of the nineteenth century.
- 7) The Seven Fridays preparatory to the Feast of Our Lady of Seven Sorrows (of recent institution).
- 8) The Sanctified Carnival.
- 9) The hour of Mary's desolation.
- 10) The pious union of perpetual daily prayer to our Lady of Seven Sorrows.
- 11) The Marian Reparation League on the first Saturdays of the month, in atonement for the offences offered the Blessed Virgin; instituted by the Servant of God, Sr. Mary Dolores Inglese, of the Servants of Mary of Reparation.
- 12) The Association of Prayers to our Lady of Seven Sorrows, the purpose of which is the reunion of all the dissident churches to the Church of Rome.
- 13) The Association of Our Lady for a Happy death.
- 14) The Ceremony of the Coronation of our Lady of Seven Sorrows in the evening of Holy Saturday.⁵⁸

The prodigious development which the Via Matris has had in these later years on Fridays,

under the form of the perpetual Novena is truly remarkable. It was begun in 1937, by Fr. James Keane, O.S.M. in the Church of Our Lady of Seven Sorrows in Chicago. The number of participants mounted from 3,000 to 74,000. In a single day, this pious exercise had to be repeated 38 times to satisfy the devotion of an immense multitude. Soon other churches of the United States, of Canada, and of other countries of the world followed the example of Chicago and in a short time this pious exercise spread among 350 churches, with a total of 700 services daily, in which a half million of the faithful participated. The journal of this pious movement called "Novena Notes" has attained 50,000 copies each week, and the number of votive thanks for graces received has arrived at 100,000.

The present status of the Servite Order is worthy of its great past; and the future augurs hopeful expectations. In fact, quite recently, there has been created in the International College of St. Alexis Falconieri at Rome, an *International Marian Center*, which brought forth the following Marian initiatives:

- 1) Concerning the *Marianum* (Ephemerides des Mariologiae) begun in 1939, about which we have spoken earlier; which is the first and, for the moment, the only scientific review on the Blessed Virgin.
- 2) The Marian Encyclopedia, which is to be a large and harmonious synthesis of all that pertains to the Blessed Virgin, dogma, cult, history, art, etc. . . follows a rigorously scientific method, with the collaboration of

the better Mariologists in Italy and elsewhere.

- 3) The Notebooks "Virgo Praedicanda", written by great orators, is to furnish the clergy with examples, schemes and sermons on Mary.
- 4) Notebooks of information for the laity.
- 5) An international agency for Marian Publications, with secondary centers in other countries for the organization of the Marian press.
- 6) A Marian Library, as complete as possible; furnished with Marian Books and Reviews.
- 7) A Universal Marian Bibliography, to be at the disposal of all who wish to use it.
- 8) The Marian League for Priests.
- 9) The Marian League for the Laity.
- 10) An exposition of Marian Devotions.
- 11) Course of Mariology for the clergy and laity.

The celebrated Fr. Paul Attavanti (1499), a Servite, in the dialogue on the Origin of the Order, (composed 1465), wrote: "The Mother of God is the cause, the means, and ought also to be the end of our Order".⁵⁹ This expression is the happy synthesis of all that we have exposed on the Origin, the legislation and the Marian activity of the Servite Order.

The Most Blessed Virgin is *the all* for the Servite Order: She is its greatest glory!

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One may find in *Marianum*, I, p. 108 ss., the list of Cardinal Lepicier's works on Mariology and in the *Marianum*, annus XI, 1949, fasc IV, p. 496 ss., a list of the works of Fr. G. M. Roschini by Fr. G. M. Besutti. OSM, *Gli scritti del P. M. G. Roschini*, OSM. — Aug. Marie Lepicier, OSM. (Brother of the Cardinal), *Mater Dolorosa, Notes on the history, the liturgy, the iconography and on the cult of Our Lady of Sorrows*. Spa, in the *Servite Editions* (1948) *A Great Servant of Mary: Cardinal Lepicier*, Spa. *L'Annonciation*. Fr. A. M. Lepicier, OSM., directs a bimonthly review, illustrated, in French, *The Messenger de la T. S. Vierge*. — G. M. Besutti, OSM, *Bibliographia mariana* 1948-50.

FOOTNOTES

- 1) Cf. Monumenta Ordinis Servorum B.M. Virginis, t. I, p. 60-105.
- 2) L.c., No. 25, p. 79.
- 3) L.c., No. 24, p. 79.
- 4) L.c., No. 8, p. 66.
- 5) L.c., No. 10, p. 67.
- 6) L.c., No. 14, p. 70; No. 8, p. 73.
- 7) *Ibid.*, l.c., No. 32, p. 86.
- 8) Some others, writing more precisely, say that the Blessed Virgin appeared the day of the Assumption to all Seven, in the Chapel of "Laudesi" while they were at prayer. They immediately obeyed the invitation of the Virgin and on September 8, of the same year, followed her counsel. (Cf. Mon. Ord. Serv., XVI, 106-110, 120 sq.).
- 9) L.c., No. 31, p. 85.
- 10) L.c., No. 53, p. 99.
- 11) L.c., No. 33, p. 86.
- 12) L.c., No. 32, p. 86. Ancient Tradition, more precise on this point, relates that the name of "Servants of Mary" had been given miraculously to the Seven Holy Fathers by infants at their mothers' breast. We hold the same as true with Favilla, Poccianti, Tavanti, Ferrini, Ballottini (Cf. Mon. Ord. Serv., XVI, 122-125).
- 13) L.c., No. 33, p. 86. This vision (according to Peter of Todi) had been granted to St. Peter Martyr O.P.; but according to other documents, the rule and the habit were given by the Blessed Virgin to the Seven Fathers, in the vision of Good Friday in the year 1240, (so say Poccianti, Tavanti, Razzi, Ballottini, Giani, etc. . . (Cf. Mon. Ord. Serv., XVI, 136-138).
- 14) L.c., No. 52, p. 98.
- 15) L.c., No. 7, p. 65.
- 16) L.c., No. 57, p. 98.
- 17) L.c., No. 7, p. 65; No. 18, p. 74.
- 18) It is so called by most ancient authors; viz., by the "Legend of Blessed Philip", in 1314 (Mon. Ord. Serv., t. III, p. 105), by Dominic De Todi (L.c., t. II, p. 94); by Paul Attavanti (L.c., t. III, p. 104); by Ugolin Verini (L.c., t. II, p. 125); by Nicolas Borghesi (L.c., t. IV, p. 41); by Innocent VIII in the Bull "Mare Magnum" of 1487 (Cf. Annales Ord. Serv. B.M.V., t. I, p. 601); by Nicolas Manetti (Mon. Ord. Serv., t. VII, p. 151); by Garpard Borro (L.c., t. XIV, p. 68); by Cosme Favilla (L.c., t. XIV, p. 145); by Hippolyte Massarini (L.c., t. IV, p. 104); by Jacques Tavanti (L.c., t. XV, p. 162), etc. . . .
- 19) "Dominae nostrae Odo" (L.c., No. 12, p. 70); "Religio Dominae nostrae" (L.c., No. 13, p. 70).
- 20) "Ordo Beatae Virginis Mariae solum proprie et

- singulariter . . . meretur ab omnibus appellari" (L.c., No. 25, p. 80).
- 21) Mon. Ord. Serv. B.M.V., t. XI, p. 49.
 - 22) Cf. Annales, t. I, p. 16.
 - 23) Mon. Ord. Serv., t. XIV, p. 138.
 - 24) L.c., t. X, p. 35, 55.
 - 25) "... ad sui cultum prae caeteris nos elegisse" (Mon. Ord. Serv., t. XI, p. III).
 - 26) Cf. Mon. Ord. Serv. B.M.V., t. XI, p. 153.
 - 27) Cf. Mon. Ord. Serv. B.M.V., t. I, p. 28-30.
 - 28) It says: "elegit nobis Dominus haereditatem suam, speciem Jacob quam dilexit . . ."
 - 29) The name of Jesus was added by the General Chapter of Treviso in 1461, under the General Christophe de Capodistria. In this same Chapter it was decided to recite the Salve Regina at the end of Mass.
 - 30) From 1265 the antiphon, **Sub tuum praesidium**, has been chanted or recited daily in the Servite Convents after Matins or after Compline (Annales I, 135 B.D.).
 - 31) This order was renewed at the General Chapter of Pistoia in 1356.
 - 32) The feast of the Nativity was celebrated, in the first centuries, with a great solemnity in memory of the birth of the Servite Order (Annales I, 14 G. 20 F-H). The Churches of the Order called, "of the Servants" (Bologna, Venice, Milan, etc.) considered the Nativity of Mary as their principal feast (ibid). At Bologna, since the year 1299, the Senate had the habit of visiting solemnly, on the day of the Nativity of Mary, the Servite Churches (L.c., 192 F.) At Florence, at Pistoia, at Rovato, etc. on the eve of the Nativity, the faithful watched all the night singing the praises of Our Lady (L.c., 482 E.).
 - 33) Among the pious devotions in honor of Mary, there was also "the chaplet of the seven joys of Mary" (Cf. Mon. Ord. Serv., t. IV, p. 155, 158) which had been instituted by the first Fathers of the Order in 1241. This chaplet was recited in the Oratory by the seven Saints each Saturday after the Salve Regina (Annales Ord. Serv., t. I, p. 20-23). It seems that this existed certainly before the Seven Holy Founders (Cf. Mon. Ord. Serv., t. XVI, p. 156 s.).
Toward the fifteenth century, this chaplet of the seven joys was replaced by the Laudes Virginis. The novices of the Order continued to recite the chaplet of the seven joys, each Saturday night, in the Chapel of the Blessed Virgin, as can be seen in the Liber Officiorum of the Order, edited in 1634, p. 11.
 - 34) In the General Chapter of Viterbo, in 1307, an abstinence of seasonings was decreed for Saturday "in reverence to the Blessed Virgin" (Annales I, 216).

- 35) The General Chapter always begins with a discourse "de laudibus M. Virginis" (Cf. *Annales* I, 927).
- 36) Blessed Andrew Balducci, General of the Order, at the General Chapter of Pistoia, in 1300, decided that each Saturday, not impeded by a solemn feast, the Office of the Blessed Virgin should be celebrated with a semi-double rite. He had learned this practise from Rome, at the Basilica of St. Mary Major, say the *Annales*. This custom endured up to the end of the Reformation of the Roman Breviary, made by St. Pius V in 1568; it was re-established afterwards by Pope Paul V, in 1603, under the Generalate of Fr. Philip Ferrari (Cf. *Annales*, t. I, p. 195; t. II, p. 355-357).
- 37) The same thing is found in the Constitutions of the Reformed Religious of the Servite Fathers according to the Institute and the manner of life of the Hermits of the same Order, of the Holy Hermitage of Monte Senario, published at Rome in 1699. In the Chapter are prescribed, among other things that, in honor of the holy name of the Most Blessed Virgin, each professed religious call himself Mary; adding it to another name of his choice (p. 18). This last custom has been in use for a long time by the Servites. The name of Mary began actually to be added to the name of the Friars in the sixteenth century.
- 38) A similar prescription was made for the entire Order during the General Chapter of Rome in 1587 (Cf. *Annales* II, 317) with the injunction, in defense of the Prior, to dispense, in these days, the entire convent, from such a fast, for an important reason. The same fast of bread and water was prescribed for Good Friday.
- 39) The recitation of the Litanies of the Blessed Virgin in place of the Hymn, **Ave Maris Stella**, was prescribed by the General, Philip Ferrari, in 1609 (Cf. *Annales*, I, 81 A).
- 40) He does it, as Ballottini (died in 1622) confirmed it, of the Chaplet of the five Psalms. This chaplet had been instituted by the Seven Saints in 1240 and was recited by them each day (Cf. *Mon. Ord. Serv.*, t. XVI, p. 153-155). However, it had already existed before the Seven Holy Founders, but not in the same form (Cf. *Mon. Ord. Serv.*, t. VII, p. 71, note).
- 41) Cf. Poka A., OSM., *Doctrina Mariana in Sermonibus Magistri Ambrosii Spiera Tarvisini Ord. Serv. B.M.V.*, Rome 1943.
- 42) Jean Coche (+1552); Jerome Natale S.J. (+1572); Jacque Pontana (+1562); Laurent Reyerlink (+1627) and Jeanne Baptiste Novati (+1648): wrote a sort of Treatise of Mariology before him.
- 43) *Annales Ord.*, t. I, p. 419.
- 44) Cf. *Annales Ord. Carm.*, t. 7, p. 90.

- 45) Goerres, Concilium Tridentinum, t. V, p. 203-223.
- 46) Cf. Roschini G., Nel giardino di Maria, Rome, 1945.
- 47) The first Lives of Mary are those of Epiphane (9th century), of Simon Metaphraste (9th century), of William M. (1100), of Epiphane of Constantinople (1250) and of Jacques Philippe Bergamo (1496) (Cf. Roschini G., La Vita di Maria, Roma, 1945, p. 18).
- 48) It is necessary to remark that the complete form of the **Ave Maria**, as it was approved by Pope Pius V, and as it is said today is found, for the first time, in a poem by Borro (Cf. Marianum, t. 5 a. 1943, p. 179 ss).
- 49) Cf. Mon. Ord. Serv., t. I, p. 107 s.
- 50) Cf. Annales, t. I, p. 167 B.
- 51) Cf. Annales, t. I, p. 180 H.
- 52) "Multa quotidie per Ecclesiam Servorum excitantur piae Societates in honorem Beatae Virginis" (Cf. Annales, I. 167 A).
- 53) Cf. Annales, I, 75 B.
- 54) Cf. Annales, I, 165 A.
- 55) Cf. Mon. Ord. Serv., t. XVI, p. 149.
- 56) Thus for example, at Ancone in 1636, the Altar of the Consolation was changed to the Altar of the Seven Sorrows (Annales III, 364) and thus at Spoleto was erected an Altar and an Oratory of the Seven Sorrows (L.c., 38 G.). The same happened at Faenza (L.c., 63 B), at Asti (L.c., 60 E.F.). At Citta di Castello was erected a statue in honor of the Seven Sorrows in the Church of the B. V. des Graces (L.c., 85 B) and the same was done at Bologna in 1628 and at Reggio Emilia (L.c., 142 B.).
- 57) Cf. Mon. Ord. Serv., t. XVI, p. 149.
- 58) The rite of the Coronation of the Virgin of Seven Sorrows in the afternoon of Holy Saturday, goes back (according to some) to the afternoon of Holy Saturday, goes back (according to some) to the Seven Holy Founders. It has been practised in the Order since 1457, when Pope Callistus III replaced it with the privilege of the Mass in the Afternoon of Holy Saturday; suppressed afterwards by St. Pius V. Toward the end of the sixteenth century, at the time of Pope Clement VIII, the ceremony of the Coronation of the Virgin of Seven Sorrows was reestablished. Fr. Callistus Puccinelli prescribed it for all churches of the Order.
- 59) "Nonne celeberrimum hoc omnius auribus intonuit, gloriosam Dei genitricem Ordinis nostri principium, medium quoque exitisse et finem fore atque eius voluntate commemoranda quaeque gesta fuisse?" (Cf. Mon. Ord. Serv., t. XI, p. 91).

FINIS



Servire Mariae Regnare Est